539

/For information on Paez folklore, including examples of their tales, see category 116, pp. 215-238./

/190 cont./ The girl
595 then helps with household tasks and the father of the house may
591 have children by her, without his marrying the girl -- today at
178 any rate -- as his second wife in a regular marriage ceremony.
584 If a young man wants to marry, he speaks -- in the normal case -- to his father, and the latter with the father of his chosen one. Courtship through a third person outside the family is not customary, and the relatives on the two sides do not enter into communication with one another and exchange presents until after the official wedding ceremony. As a rule, the two young people have reached an agreement earlier, before the fathers speak to each other. The consent of the girl, however, is not required, for the agreement of the young man with the two fathers is fully adequate, and in this case the girl is given in marriage
584 even against her will. But this is said to be the case very rarely
754 or never, for it is dangerous for a girl to refuse a young man's
539 proposal of marriage. In this case he would spit and utter the following curse: "Toblel (untranslatable), I wanted to marry you, but you did not want it; now you must die!" I told the men of Calderas that I doubted whether this curse could have any effect, but then I was told the story of the girl who did not want to marry
[832] a Paez. This girl was very beautiful. (By the way, only unmarried girls are called beautiful; a married woman is never described as beautiful.) She was slightly fat -- being thin is regarded as ugly -- was always washed clean and well combed, and wore beautiful necklaces and earrings, handsomely woven clothing, and an exquisite belt that she herself wove. Many young men of Calderas wanted to marry her, but she did not want to marry a Calderun, only a white. She therefore left her village to go to Popayán (the only larger, well-known city). She walked very fast. On the way, however, in the páramo (bordering mountains) there was a Pijao. He /191/ seized her and took her into his house alive. There he kindled a fire, killed her, and devoured her. By way of explanation the storyteller added: A girl who does not want to marry a Calderun but a white, because the Calderun men are not handsome enough, would, on the way to

/191 cont./

584 754 539 114 584 the city, even before reaching it, be devoured by a Pijao. Therefore, this has never been attempted by any girl. An example of the opposite is instructive in this connection. Our Colombian colleague, Segundo Bernal Villa, who lived in the park of San Andrés with us and at the same time carried on his ethnological and sociological research in Calderas, had often mentioned, jokingly and in order to make himself popular, that he intended to look for a bride in Calderas. He was often seen with a pretty Calderun girl by the people in the village, as he conversed and went walking with her. One day when he presented her with a bottle of brandy, not knowing or not heeding the courtship custom connected with this, his joking was taken seriously and very much amiss. The girl was sentenced by the cabildo to severe corporal punishment and, after this was carried out, was married the next day to a young man of the village.

[683] [692]

584 431 For the official offer of marriage, the father of the young man goes to the house of the girl's parents. He takes along a gourd calabash with about ten liters of chicha and five bottles of brandy. First he converses only casually with the entire family of the girl for half an hour, many jokes are made, and they talk about this and that. Then he asks the girl's father whether his daughter would not like to marry his son. The parents reply that they have only one daughter and that unfortunately they cannot give her away, since they themselves need her so much. Thereupon they converse further, talk about this and that, and then the father of the young man asks a second time whether the daughter of the house would not like to marry his son. But this time, too, the father of the girl replies that he has but one daughter and can unfortunately not give her away. Then they talk some more, until the guest asks a third time: "Can you not give me your daughter for my son?" The father of the girl then replies: "Very well, I shall give my daughter to your son, but I expect him always to treat her well and not to speak ill of her!" Then the guest hands over the bottles of brandy which he brought along, the first to the father of the bride, the second to the mother of the bride, then the third to the bride, and then a bottle each to her brothers and sisters. He gives all the chicha that he brought to the bride's

1: Nachtigall--168 E-5 (1952-1953) 1955 SC15 Paez SC15

nása šínyo

• 539 teč pítstega nása šínyo. kyáka yókso óço vítyin. tyíčaka pęlnílya yáçčaka óhon. kasčn kágač yóktę pčnyátę ópon.

çtę ópkok teč pipšáw koęs káko mbáston óro. číčaha óro mbastónasa kígwętę kyíkčaha. çtę ípyuka. ęčna kompténdšaha kčlovíčaha. çtę pónzękaçtę īpç kodyíčaha. çtę ípyutka. šíčaha tandyín kaóho kyányo pipšáw kwés gayo. kwés noč gáyo kyásonka tandyínoho. šíčaha toló kaítońsyo. teč ol kaítońsyo. kya toló dyísa ipyúčaha çtę kak. çtę olnápa cak. kyáčkęna ōla ṅpág. tsč.

kyápkača nása šíha kya mbastonása kóschęn sóńča. číčaha çte šínyošaha pelnílyasa kósętę āčaka ší'nyo. šínaba ápka kya pipšábasa kya mbástonasa cósęhęn. sóńčaka pipšábasa ap. tyígota kya pipšába toló yópas ṅmę́. mbastónasa ṅ̄mę wowóka.

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kámbo nayát, wówoya púntçka. kyápkača nása šíha pipšáo ęstę ka wowonóso. pipšábasa ikčnyíhika. kyápa pipšába kámbos tyítmęka gwówo. gwętę yúčpa. kámbosa kyíkmęka.

tyányohá tek ęšnetç óta kawęwó. tek ęšnetç ótasko pénya wítstę zę́ta. kyápkača šíha çtę́ pę́nyatwístę násayúča káčka. kyápkača pipšába pę́nyakę ísańkéča ókwę gwálatę. kyíčaha yat teč óka.

kyápcača teč látotę pipšáosa kyíwęšinç káse kya šína ógweya. kyápkača kya šíha kítyen ši' nyóča šwénden wowóka. teč ešnétç ótatsko. kya ōl kākinyč kígwętey šwénden pāka.

šwénden pāčaha kya ōltyísa tę́ngen óńsoka. násayúča. yáhapa ōnsóka. tólapa ōnsóka. óla sont otányišaka ō̄nso.

tyínapa fí'ndetsko yátęn óka. yáhasa tóńgšaha nyó. tášt̨epačaha kya yáhasa nyónaka tása ndók.

/252 cont./

Translation 1/1

The Human Jaguar

539 A man was a human jaguar. He went into the mountains to hunt. In walking he carried a knife in his hand. In order to rest, he sat down in the middle of the mountain that was there.

There came a Pijao, who was a member of the cabildo, with his golden staff of office. He set the gold staff on the ground. Then he lighted a fire. He stacked up wood to make a pile. Then he drew fire out of his armpits. Then he lighted it.

The human jaguar noticed that the one who was walking there was a Pijao, a member of the cabildo. He was a member of low rank, he noticed. Then (the Pijao) brought bananas, and he brought a snake. He roasted these bananas in the kindled fire. He also roasted the snake. Shortly thereafter the snake hissed. tsē.

The human jaguar pondered over how he might get hold of this staff. With a knife in his hand the human jaguar suddenly leaped up. He leaped on the Pijao in order to take the latter's staff in his hand. He pondered in this fashion as he pounced upon the Piajo. The Pijao, however, interrupted his meal of bananas. He seized his staff and ran away without eating.

/253/ He held the staff in his hand, thus he started to run. Then the human jaguar ran after the Pijao. He almost killed the Pijao. The latter did not let go of his staff while he ran. He fell down, he did not let go of his staff.

Three hours were full, that is as long as he ran. When three hours were up, they came to a rock. Then the jaguar transformed himself into a human being on the rock and sat down. The Pijao climbed down from the rock and went to a large plain. He went into his house.

After a moment the Pijaos go out and come running, in order to seize this jaguar. Thereupon the human jaguar transformed himself once again into a jaguar and returns and runs away. Three full hours (he ran back). When he came back, the roasted snake lay on the ground.

1/1 [this is a translation of the Paez text appearing on p. 168 -- An.]

/253 cont./

539 When he came back, he saw the snake in its place. Then he changed back into a human being. The fiber bag was there, too. The bananas were there, too. The snake filled with water (that is, underdone, still watery) was there.

It was afternoon when he went into his house. The bag he brought to his wife. He came to his wife with this bag. When he had knocked, he entered.

2. Orientation and General Knowledge

772 776 177 Nothing definite can be said about the ancient Paez conception of the world, since Christian influence has had a strongly modifying effect. In any case, there is in the Paez vocabulary the word "tátyinas," which is sometimes translated as "god," and sometimes -- and corresponding better with the meaning of the word -- as "creator." The word "Dios" is used to designate the Christian God. Tátyinas, I was told, lives in heaven, on the earth, and in the earth. He made all human beings. He does not receive sacrifices. He is not mentioned in shamanistic ceremonies.

772 775 The vocabulary shows that, besides the earth and the conception of a heaven or of the firmament, there were also two places of the dead that were familiar. The happy land of death, mbéka kígwe, is like heaven. Literally it means "land of chicha," and if one knows the Paez, one realizes that in any case it must be /254/ a happy land. The land of the dead corresponding to [776] "hell" is called eč kígwe. The eč are the most evil of all spirits. They live in the earth; hence this designation must refer to a subterranean land.

804 461 As for natural periods of time, only days and months are known, as well as work days and non-work days (ki'sen). The latter designation is now used for Sunday. Originally this was not a fixed day; rather, people worked and celebrated as they could arrange the time within a larger or smaller community. Even today, during the times of clearing, the people sometimes work for weeks in the field, without inserting a work-free day.

539

[For the text of various Paez myths and tales, see category 116, pp. 13-32.]

/206 cont./

796 of cowhide and are busy cooking the food, hastily reviving the kitchen fire. Meanwhile, the men talk and laugh hilariously.

[264] The house of the fiestero is bustling with activity. At six
[262] o'clock in the morning men and women have breakfasted on "mute," cabbage, bananas, yuca, and meat. Then, the women put on to cook, in a copper pan with a diameter of one meter and 50 centimeters, the mute for the laborers' lunch and for feasting the albacero after vespers. Next to this vessel they place another one of clay, slightly smaller, full of shelled maize with ashes. About four arrobas of maize will be consumed during this day.

With the bundles of firewood piled in one corner of the kitchen, and the water stored in jars, the women sit around the fire to nurse their children, spin wool, weave their pouches, and converse about matters of daily life.

In the course of the day there will be the sacrifice of the beef; the presentation of the "camarico" to the priest; the greeting of the albacero; the celebration of vespers with the vacaloca game; concluding with the meal given by the fiestero at midnight. On the following day there will be the Mass, a procession, the handing over of the banners to the new fiesteros, and the care given to the albacero.

/207/ XV

Scene between the Second Fiestero and Albacero

[805] The position of the sun indicates that it is nine o'clock in the morning. In the house of the albacero the muffled sounds of the bass drum and the melody of the flutes are heard.

While they play, the fiestero and his wife visit the albacero with a pot of stew /sancocho/, a bottle of aguardiente, a sky-rocket, and a candle. The fiestero hands over what he has
● [539] brought to the albacero, and his wife to the latter's wife. They sit around the fire. The dialogue is interesting:

/207 cont./

796 Albacero: The albacero is always behind the fiestero.
539 We shall make him dance.

Fiestero: We shall take chicha and have a good time.

The offers of chicha and aguardiente are repeated.

--Let us go to the slaughter of the little bull.

--And all of a sudden the bull would kill me, replies the albacero, cutting short the invitation of the fiestero. And he adds:

--You do a great deal in taking care of people; you seem to have more. I do not have anything.

--We are not just any family. We are Muse, replies the fiestero.

--What do you want from me that you do so much for me? Asks the albacero.

Meanwhile other men express their thoughts in sentimental and philosophical tones:

--This is our pueblo... We must talk... When we die, we shall not return.

--Because now that we are alive, and on our land, we must see each other often.

The old master of the house interrupts the conversation:

--It is well if you go with us. (Eviuha guechi pikin ustau.)

It is time to slaughter the beef. The fiesteros leave the house of the albacero. The musicians follow them.

XVI

Sacrifice of the Beef

231 Since the previous day the beef has remained in front of
796 the house tied to a post. Next to it are several piles of long, dry pieces of wood.

/208/ /Illustration appears here./

/233 cont./

called Juan Tama, who enjoys the fame of having been the founder of pueblos, a victorious warrior, a good leader, legislator, and famed curer.

The tama is a defensive and offensive weapon of a sacred character /234/ and used exclusively by the curers; it protects from the attacks of the ptans and wards them off. It is a gift from Thunder and his badge. In visions, it is the first thing that he shows. When the curer dies, it may be inherited by a young curer; but generally it is left near the cemetery.

A curer from Calderas, possibly the one most imbued with his mission to defend the health of the people, states that the tama was left from a deed performed by the Virgin in defense of her children. On a certain occasion the sea was rising implacably over the surface of the earth, putting the lives of men in grave danger. The Virgin took pity on them, brought out the tama, and made the motions now made by the curer. The waters retreated. She left this staff for the man who became a curer. This was the origin of the tama.

Another curer from the Parcialidad of San Andrés gave us the following account concerning the origin of the tama:

"The elders say that the tama was left by Thunder himself. A man had a potato field and a rancho in the montaña. He went to harvest it with his son. One afternoon the boy refused to accompany his father, preferring to remain in the rancho. On the following day he disappeared without leaving a trace anywhere. All the steps taken by the father to locate his whereabouts were unsuccessful. On the eighth day, the boy reappeared in the rancho. The father naturally inquired as to his whereabouts and his activities. He replied that he had gone to the señor papa, who had given him the stick he carried in his hands, called tama, and aguardiente and remedies. The aguardiente was cold water from a lagoon, and the remedies were in a pouch. No sooner had he finished his tale than he fell into a deathlike trance. On the fifteenth day, at death's door, he asked his father to hand him the tama, for the señor

* /234 cont./
756 papa had told him to defend himself with it and in case of ill-
● 539 ness to take the remedies that he had given him. He extracted their juice and took it. He rapidly improved. He applied them to others and noted that they soon regained their health. With the tama and the remedies he became the best curer in the entire region. He died when he was an old man"

* 755 To combat ptans, the tama is used in conjunction with a
756 plant called "nica."
824

Theory of illness. Sicknesses are caused by the state of
753 bodily impurity called "dirt" /sucio/, cold /hielo/, or /235/
783 ptans. The causes are essentially magical and are interpreted more as a premeditated and inimical attack than as punishment by supernatural beings. There are those who state that sicknesses are sent by God, but if one repents, they are soon taken away. Be it said at once that this concept is neither general nor rooted in tradition. Sicknesses, then, do not have natural causes; nor do accidents, since they are provoked by sorcerers.

Impurities are caused by the following:

a) When a person who has been at a wake has not had himself "cleansed."

b) When people dress in the clothes of a deceased person without washing them with the appropriate remedies.

c) When the house where the corpse was watched over has not been cleansed.

d) When a woman does not spend her period of menstruation in the Du yate léchukue.

e) When a woman does not bathe after menstruation.

f) When the placenta has not been suitably buried in the appropriate place and with the required remedies.

g) When a man sleeps with a menstruating woman.

h) When the man who serves food to a menstruating woman has not bathed his body or washed his clothes.

i) When the woman, after observing the diet of childbirth, does not bathe.

5:Bernal Villa--37 E-5 (1952-1953) 1954 SC15 Paez SC15

/247 cont./

776 Manuel José Tipo was in Calderas (9). The people tossed

●539

[113]

9. Frazer, Sir James George. La Rama Dorada /The Golden Bough/, Fdo. de Cultura Económica, Mexico, 1951, pp. 33-34.

poison into the lagoon and he had to leave the place in the company of his wife. He went through the air to Santa Rosa, where, upon arriving, he let his wife fall. It killed her. In this parcialidad he was in love with a cacica /female cacique/. He always came to her well-dressed, with a rich bag of chachalacas. The father of the cacica, curious as to how he had killed so many chachalacas, followed him to the montaña and noted that when he undressed he had snakeskin on his back. He was a snake and for this reason caught birds with ease. He told this to his daughter. She, accompanied by a servant girl, set out on the following day for her field of very fertile soil. She had handsome fields of potatoes, cabbages, and onions. Thunder came to visit her. The place began to become a lagoon, and the servant girl warned her mistress of the danger that they were in. She paid no heed. Lucía Kalguesh, the cacica, remained there, living with Thunder. The lagoon was very rough, and Thunder deceived his wives a great deal. Then the puswesh (the stars) came down, cleared the forest around the lagoon, and dug out a drainage ditch for the purpose of /248/ drying it up. Just as they were about to achieve their end, Thunder came out and begged them not to dry up his dwelling. The angry puswesh sewed his mouth and cut off his tongue, for they were too big.

Thunder continued to behave badly, and the curers chased him to another lagoon, without his wife and children.

776 Kallumb. He lives in the springs and in the caves. He is a good spirit. The people say that the Virgin left a roving

/253 cont./

755 done; she would have to confess, or else he would have her
756 arrested. She was wholly to blame. The servant girl took
578 fright and replied that perhaps she might be responsible, since at one time she had picked up an echi and put it in an ají bush. And it was this angry echi that was now killing her employer. At once the curer went to the ají bush, removed the echi, and blew fresh remedies at it. He set about divining anew and found out that the rainbow had also put hairs on him. On the following day he removed them. The patient recovered; it was proved that he was a good curer, and demonstrated that the other one did not know anything.

754 The Té eu and the sorcerer. It is said that a sorcerer can
756 at the same time be a good curer, but we know perfectly well that the Ghost and Thunder do not give their knowledge to the sorcerers. On the other hand, when a té eu is asked for information about the remedies of sorcerers, they invariably answer that they know nothing about them, for if they were to learn about these remedies they would lose their wisdom.

The curers believe that they are constantly pursued by
75 the sorcerers. Yet, they are able to kill them. A curer from
539 Santa Rosa related his success to us as follows:
774 "When I was a young boy, I was clever and mischievous; I already knew remedies. On one occasion a sorcerer declared his enmity toward me because I was becoming a good curer. I fell ill, and the signs indicated to me my approaching death. In Huila there lived a good curer, and I went there with plenty of coca and aguardiente. He told me that I would die if he did not go to work at once. It was sorcery, and he had to kill the sorcerer. I would have to stay with him for at least a month. 'Let us go to work and dig a hole in order to kill that fellow,' he said to me. He made the first hole, which we used for several nights, for the sorcerer whom we were seeking was very clever. He would call the soul and it would come, but it did not allow itself to be caught; it was very suspicious. The sorcerer was very dangerous, he had killed my mother and my brothers. We went on working. The

/253 cont./

75 month went by, and we were unable to catch it. We did not
● 539 sleep. The curer would make another hole, and another. We
774 were tired. 'We shall catch that scoundrel /254/ yet,' he would say to me. When we went on to the seventh hole, at the crowing of the first cock, the soul came. The curer had his tama ready, and at once, zoom! he gave it a blow and it fell into the hole; he tossed earth on top of it and tamped it down well. After a few moments the soul made a whistling sound. 'We killed it,' the curer exclaimed triumphantly. I saw the sorcerer's soul. Then the curer told me to go back, for I was cured. He advised me to take remedies with me, since there are many robbers along the way. Thus it came to pass. I was careful at the dangerous spots. The signs indicated to me the presence of robbers and at once I blew remedies at
* them (kit sust). They went to sleep.

756 Farther on I met some people who were pursuing a criminal.
539 They gave me coca and aguardiente so that I might prepare
789 the remedies at my house and help to capture the criminal. Thus it came to pass. I put chayuts around my feet and the criminal was unable to walk. They caught him."

75 Others say that the one bewitched, with his relatives,
774 goes to the curer, bearing coca, tobacco, and aguardiente. They kill a pig and put a piece from each organ into a small pouch. This is the grease for catching the sorcerer's soul. At the crowing of the first cock, when everyone is chewing coca, the soul comes to get the small pouch, immediately falls into the hole, and the curer tosses upon it fierce echi, remedies, and the chews of all, and covers it and tamps down
[783] the earth. This is how he kills the sorcerer. He immediately cleanses the sick person and his relatives. The danger has
* been averted.

756 When the curer feels the signs at the crown of his head,
717 ptans is being sent to him. He goes without delay to the kachí
783 with pringamoza, paramo cabuya, tama, and flica to wait